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American Baptist Board of Foreign Missions.

Deputation to Eastern Missions.

JOURNAL OF MR. MALCOM.

(Continued from page 244.)

Final departure from Burmah.

Leaving the shores of Burmah, probably forever, inflicted on me no small pain. The dear list of names who compose our bands of labor in Burmah, seemed before me as the shore receded. Personal intercourse had been rendered endearing by intimacy, by mutual prayers, by official ties, by the kindest attentions, by a common object of life, and by similarity of hopes for the world to come. To part forever could not but wring my heart.

“ 'Tis sad to part, even with the thought
That we shall meet again;
For there it is that we are taught,
A lesson with deep sorrow fraught,
How firmly, silently, is wrought
Affection's viewless chain.
Long ere that hour, we may have known
The bondage of the heart;
But, as uprooting winds alone
Disclose how deep the tree has grown,
How much they love is only known,
When those, who love, must part.”

The little churches gathered from among the heathen, added much to the sense of bereavement inflicted by this parting. The faces of the preachers and prominent members had become familiar to me. With some of them I had journeyed many weary miles. Through them I had addressed the heathen, and distributed the word of God. To some of them I had endeavored to impart important theological truths. I had heard them pray, and preach in their own tongue to listening

audiences. I had marked their behavior in secret, and in hours of peril. Not to love them would be impossible. To part from them for life, without pain, is equally impossible. May it but prove salutary to myself.

The consciousness of a thousand imperfections in the discharge of my duty, forms the principal trial. Still there has been good devised, and good begun, and evil checked, and plans matured, which I trust will be found in the great day among the things which perish not.

Madras.

A voyage of fourteen days, in a small trading vessel, brought me to anchor in the roads of Madras, January 26, 1837. The city presents, from the sea, nothing to create large expectations. Only a few public buildings are visible, and not much of the town, as the site is quite level. There being no indentation of the coast, nor any island to break off the sea, a heavy swell rolls in throughout the year.

Vessels anchor in the open roads; the large ones keeping about a mile distant. Cargoes are loaded and unloaded, by boats adapted for passing through the surf. Among the first objects that struck me, were the *catamarans*, gliding in every direction. These are exactly like a New England stone-sled. Three flattened timbers about eight or ten feet long, are tied together horizontally, and sharpened a little at the point. One or two men propel it with a paddle, flattened at both ends, and dip first on one side, and then on the other. They sit on the calves of their legs. In this position, which is the only one the case admits, they often remain for hours. The water, of course, comes up between the timbers, and

washes over the little vessel, so that the men are kept wet to the middle. If they would carry any articles dry which is seldom attempted, they construct a little platform of bushes in the centre. When no boat could live five minutes, these catamarans go about in perfect safety. The men are often washed off, but instantly leap on again without alarm. A water-proof cap, for the carriage of letters to and from newly arrived vessels, is almost their only article of dress. The rest is but a strip of cotton cloth, two or three inches wide, fastened to a twine tied round the hips.

Landing seemed so difficult, though the weather was fine, that it was hard to conceive how goods could be conveyed without getting wet. Yet these boatmen do it, and display energy and skill scarcely to be surpassed. Keeping time to a rude tune, they now take long pulls, and now short ones, as the waves run past; they at length push the boat forward on a foaming billow, and she is thrown upon the beach. As it recedes, some jump out with the ropes, who, at every returning wave, get her a little higher, till she lies still upon the sand. The operation is sufficiently disagreeable, especially to the timid. The passenger is not only almost thrown from his seat, by the heavy striking of the boat upon the beach, but is generally well sprinkled by the breakers dashing against her before she can be hauled up sufficiently. The boats are very large and deep, but made entirely without ribs or timbers, and very light. The sides are formed of thin wide planks, warped by fire to a proper shape, and fastened together by strong twine. Against the seams straw and mud are fastened strongly by the twine which ties the planks together. No nails are used, for none could keep a boat together, knocked about on the sands as these are.

The Black town, so called from the color of the natives who reside there, is well laid out, and is defended by a substantial brick wall. The houses are far better, on an average, than those of the natives in Calcutta. Though there are not so many superb residences of baboos as in that city, there are some scarcely surpassed in elegance by any country seats in America.

A space of several miles in the rear of the Black town is occupied by the Europeans. Their houses are not placed in rows, but scattered about and

embosomed in gardens and shrubbery. Trees are planted in rows along the principal avenues, and the number of pleasant drives surpasses those of any city I have yet seen in the East.

The fort is on the shore south of the Black town, with a large open space between, reserved as an esplanade. On the margin of this opening next to the sea, and also below the fort, are the most fashionable resorts for the numerous equipages which bring out inhabitants to the freshness and the glory of sunset. The rushing of the ceaseless surf at your feet—the scores of vessels—the cool sea breeze—the quiet ocean—the wide view of the western sky—the varied equipages—and the cheerful faces, make it every way charming. In going to “the course,” you meet, along the less pretending roads, merchants on their camels, Arabs on their superb steeds, Burmans and Moguls on their stout ponies, native gentlemen in their handsome but close carriages, drawn by bullocks, whose neck and feet gingle with many bells, while the humbler ones are drawn by a single ox in an indescribable sort of wheel-barrow, or by one or two men, or are borne in palanquins.

The population of Madras, including all the villages within several miles, is generally reckoned at 420,000. But a census made in 1823 gave only 27,000 houses. This, at seven inhabitants to a house, would make the population about 190,000. Large spaces, even within the walls, are wholly vacant. Allowing for houses omitted in the census, the population is perhaps 200,000. There are populous villages in the neighborhood, containing probably 100,000 people. One of the most striking peculiarities in the town is the universality with which males and females, old and young, bear upon their foreheads, arms, and breasts, the marks peculiar to their religion, or sect of it. Some have a red or blue spot on their forehead; others blue, red, white or yellow perpendicular lines; others horizontal lines. Some, in addition to these, have white ashes rubbed in lines on their arms and breast! I could not help recurring continually to that text, Dent. 32: 5, “Their spot is not the spot of his children.” The allusion is doubtless to a similar custom.

The incident of Elijah running before the chariot of Ahab, (1 Kings 18: 46,) is continually brought to recollection here and wherever else I have been in India.

Men of distinction have servants running before. At least two always run beside the carriage. Even the humblest equipages, and persons on horseback, are never without one of these runners, who is called *syce*. It is astonishing how these men, accustomed to the business from childhood, can endure. The coachman never slacks his pace on their account, and they keep up during the whole drive. For a long time this appendage destroyed the pleasure of my rides. The men however do nothing else, and their labor, on the whole, is certainly far less than that of a mechanic with us.

State of Religion.

The state of religious feeling in Madras, just at this time at least, is little better than in Calcutta. The concert of prayer, which is held unitedly at different churches in rotation, was held, while I was there, at the Scotch kirk. One city minister only was present. The services resembled those of public worship. It could not, with propriety, be called a *prayer-meeting*. But religion seems to be exerting its blessed influence in the city more and more, and just at this time there seems to be something like what is called, with us, a revival of religion. The directness and ardor of address of the newly arrived American missionaries, has produced strong impressions on several interesting individuals, and on one of the pastors. Fifty or sixty persons, chiefly soldiers, are anxiously pressing into the kingdom of God.

I was happy to find, in the city, several Sunday schools. Only that of the Wesleyans seems flourishing.

As regards Christianity among the natives, Madras is behind Calcutta. I inquired of several ministers, and most of the missionaries, but no one knew the state or number of native converts. The nominal Christians are few. As to real converts, one thought there were but two or three in the whole city and suburbs; another thought there were not a half a dozen, at the utmost; no one supposed there were more than that number. Some hundreds have been baptized, with their children, and many have grown up, who were baptized in infancy. The conduct of this body does little honor to the cause.

Of the Catholics there are some thousands, but they are scarcely distinguished by better morals or manners from the heathen, except by their not smear-

ing their bodies and faces with idolatrous marks.

Anniversaries.

I had the pleasure of attending the anniversary meetings of the Wesleyan Mission, the Madras Bible Society, &c., and was greatly refreshed to see the crowded attendance, and the general interest taken in these institutions. They brought me also into a pleasing acquaintance with many missionaries from distant stations, and thus enabled me to enlarge my stock of official memoranda.

I was particularly pleased with the Wesleyan plan of having a second anniversary for the natives, in which the services and speeches were in Tamul. The body of the chapel, cleared of the settlers, was well filled with natives, who sat, after their fashion, on the floor. They behaved with perfect decorum, and listened with attention. It certainly is a plan happily calculated to enlighten and improve the converts, while it instructs and informs the heathen.

A case has recently occurred, which has excited a great interest among the natives, far and near. Arumuga Tambiran, (literally, the six-faced god,) a distinguished devotee, has been converted to Christianity. He is now very old, having been for fifty years a prominent pilgrim and teacher. Dressed in a yellow robe—the sacred beads round his neck—smeared with ashes and clay, and bearing the various insignia of his high station, he made pilgrimages to many and distant places of distinguished sanctity, and was every where received with profound veneration. Eleven others, who had begun this course with him, had all died. Scarcely any man, far and near, stood so high, in his way, as Arumuga. His public baptism, last August, has created a strong sensation through the entire peninsula. Being a poet, he has written several pieces, which have been printed in large quantities, and are sought after with great avidity,—this being the style of the sacred books. The poor old man has suffered much persecution, and is certainly sincere, but the missionary who baptized him, declared to me his doubt whether he was really converted to God. Saving conversion is not made a term of reception by missionaries, generally throughout India, except those of the Baptist persuasion and those from America.

(To be continued.)

Burnaby.

EXTRACTS FROM THE JOURNAL OF MR. BENNETT.

(Continued from p. 265.)

On the 21st of Dec. Mr. B. again left Maulmein, on a tour to Belin, passing through Ko Chet'thing's village, (where he left his family,) to the Benlaing river, and distributing tracts and portions of Scripture at several villages on the way.

Arrival and Reception at Belin.

Dec. 26, 1836. Arose early this morning—hired a cart to carry our boxes and bundles of books over to Belin, a distance of near ten miles by land. Arrived at 4 P. M. Took up my residence at a public zayat on the east side of the city, outside the stockade. I was only four hours on the road, the remainder of the time having been consumed in stoppages at the villages, and the ferry. The road was only a path; and as it is only a few days since the water has fallen that boats cannot go up, the path has been but little trodden. We had several small streams to ford, and many marshes to cross, in one of which the mud was over shoe for half a mile.

As I wished to send the boxes back by the cart, we took the tracts out before the zayat, and piled them up in it. As the zayat is situated with the river on one side and the stockade on the other, our labors were easily seen by the multitude, and before sundown more than 1,000 tracts were called for and distributed at the zayat; the people actually coming in breathless haste more than a mile, for fear they would be too late to secure the copy of a tract. The zayat was thronged, and while a group here were listening to one reading a tract, another group there were listening to the preached gospel. I would not forget here to acknowledge the goodness of God in being far better than my fears, as yesterday and a part of to-day I have felt much cast down and fearful, especially in hearing accounts from this place, which is literally called, and I have reason to suppose with much truth, "a den of thieves and robbers;" and I had feared we should have to return with many of our tracts. But, even before our arrival, I had reason again to record, that the Lord does hear and answer prayer.

About seven in the evening spread my mat for the night, sat down and

read the 3d chapter of John's gospel, preached on the new birth to a very attentive assembly, had worship, and lay down to sleep in the open zayat.

27. Arose early this morning, and despatched two of the assistants to a large village a few hours distant, with tracts. The people collected in throngs, as they did yesterday, and kept us all so busy, that the sun had passed the meridian, before we could get liberty to go inside the stockade. Then, with one of the assistants, took a bundle of tracts under my arm, and went through the town, visited the kyoungs on the west side, had considerable conversation with priests, furnished them with tracts, &c. We had several attentive assemblies. We stopped at one house, where an old man and his wife were very much interested. They seem to have taken up their residence not far from the kyoung, hoping thereby to increase their previous stock of merit; but, on hearing how their sins could be forgiven, they were impatient to know all of Christ, what he had done, and what they should do to please him. After being informed, they desired to know how they should pray unto him, &c. After spending a long time with them, in reading and conversation, I gave them a New Testament, and returned to the zayat, where I found that all the books were gone, and but very few of the tracts left. Sat down to rest me, with a throng about, to whom I read and explained the 17th of Acts, part of which, I judged from their conversation, would be applicable to them. During my conversation, a venerable looking old man came and took his seat near me, who as soon as he had an opportunity, began to inquire. I found he was formerly a resident of Rangoon—had, from various sources, obtained all, or nearly all of our tracts, and would repeat over their names as rapidly as a child his A, B, C. He had the whole New Testament, except two gospels; and, beginning with Romans, he repeated the names of all the books of the Testament in order. I then inquired what the books and tracts were about; when he repeated the summary of several, showing that he had not only received, but had read the books. After all, my heart was pained to look at him, with so much truth in his head, and so little in his heart. Poor man, he was near the grave, and, I fear, far from heaven. He seemed a poor, blind Pharisee.

By especial invitation, slept in the house of one of the head men, who

treated me very kindly. He speaks Karen, and is over a great portion of the Karens who live on or near the Unzalin river. A Karen *Saukai* also staid over night, with whom I had some conversation. He is a disciple of a youth who has set himself up as being somebody, and after whom a great body of the Karens go, but who is destined soon to come to nought, and all, as many as follow him, to be disappointed.

28. A few weeks before my arrival, in consequence of a difficulty between the woondouk and atwenwoon, the two highest officers, the former put the latter into a pit dug in the prison, so shallow that he could not stand upright, beside loading him with irons; where it is reported he was found dead this morning. As I did not make many inquiries, I did not hear particulars. Such occurrences being common among the Burmese, they talk about it as a trifling affair. Not only the individual now dead, but more than thirty others had been or still were in prison, and their all confiscated; and I should suppose, from what I heard the natives say in conversation with each other, the *thumb-screws* had been freely used. How pleasing to reflect upon the blessed change the gospel will produce in this land, when it shall have dominion in the hearts of the people.

Several called to-day for tracts from Sittaung, and other villages in that neighborhood, and were very urgent that I should go home with them. I informed them, I hoped to visit their cities in the course of the following month, and must return to Maulmein, or I could not furnish them with tracts. They said, "You must bring a great many books; the people are very anxious for them." Some were very importunate that I should go now with them, as they feared I would not come, if I went first to Maulmein.

Return to Maulmein.

After remaining until we had only about forty tracts left, we departed from Belin, on our way home. The few remaining tracts I took in my hand, and those I met who were very anxious for a tract, I supplied with one, until they were all gone. These, though sowed by the way-side, I hope will not be without fruit hereafter. The last three tracts were given in a Karen village, where I stopped for a short time, and conversed with the people. They appeared very well, and several de-

served the name of good inquirers. At four, P. M., arrived at the boat, and found near fifty tracts, which had been left by the men, unknown to me; and I was truly glad they had been, as, just before our arrival, several boats with people going to Belin had arrived, and when I came out of the boat with the tracts in my hand, I was beset for the words of eternal life, until all were distributed, except one Investigator. With this I returned to the boat, hoping this last tract might yet do some good. Soon after, one of the assistants, who left Belin after I did, arrived, and reported that, on coming through the Karen village, where I had given the last tracts on my way, the people wished him to stop and preach to them, which he did; they then wished him to pray with them, and he complied. He was much animated with the encouraging appearances among them.

While I was eating my dinner, a priest from a branch of the Irrawaddy arrived, and hearing I was there, sent a request that I would call and see him, and give him some books. When I had dined, I took the only remaining tract, and went up to the house where he was, around whom were collected many of the people. I soon had an opportunity of preaching forgiveness of sin through the blood of Jesus. The priest proposed many questions, which gave me a good opportunity for explaining the kindness of God in sending his Son, and the benevolence of the Savior in giving his life a ransom, for rebels condemned to die. After conversing some time, one of the assistants came and had a long conversation with the priest. I was pleased to perceive the assistant pursue the same course I had done, in adapting his language so as to apply to the assembly, more than to the priest in particular. These priests are the Pharisees of the country, and delight in being called Rabbi. Of course, they, like their brethren of old, are opposed to the gospel. Whenever a convert to the truth is made, their rice is cut off, and they have one less who bow the head, hands and knees, and call them *god*! I gave him the only remaining tract, and he seemed disappointed in not getting a larger hook. Returned to the boat, had worship, and retired to rest.

29. Left the village of Kyouk-sa-reet at six this morning. We have found our descent far more difficult than our ascent, as the water has fallen considerably, and the floating timber often harred our passage at the many

elbows in the river. The stream here, though of good depth, is often not more than 20 or 30 feet wide, the banks very high; and the trees on either bank often intermingling their branches, form a cool shade from the mid-day sun.

30. After stopping in the jungle for the repose of the boatmen, we proceeded on our way down, the stream widening, and putting on a very different appearance from what it did yesterday. Through the mercy of our God we arrived at our homes in the evening. In order to accomplish this, the boatmen have had to labor hard to-day, and row against the tide, instead of stopping for it. I have found many in this town who appear to be sincere inquirers; and I have no doubt, were a missionary to settle in Belin, he would soon collect a church from among the people. There is manifestly a spirit of inquiry abroad; it seems deepening and widening, and surely indicates a future harvest.

Found letters waiting my arrival from several friends. Mr. Malcom writes me from Calcutta, Nov. 29th,

"Mr. Trevelyan begged me to say to you that the committee had no sort of objection to a master's teaching and urging Christianity upon the pupils in the family and out of school seasons. They expect and wish it. They only object to Christianity being made a school theme, and the pupils being *made* to study it. He begs you will not resign. You have given the fullest satisfaction," &c. &c.

I journalize this, merely for the purpose of a remark or two. In the first place, I had resigned before this letter reached me, and under the circumstances of the case I could not do otherwise. (See Mr. Blundell's letter.) Further, Sir Edward Ryan was very explicit in his remarks to me on the subject of introducing Christianity; I do not think I could have misunderstood him—and conversation with the Commissioner subsequently, confirmed my previous understanding.

Jan. 10, 1837. Attended the Anniversary of the Maulmein Missionary Society. The amount raised the past year was a little over 370 rupees.

16. About midnight a fire broke out, which in two hours swept down from seven to eight hundred houses. It spent itself and terminated near the mission premises, and at one time there was some expectation Mr. Judson's and Mr. Hancock's houses would be burnt; of course, their goods were removed amid much confusion. It terminated a few

doors' remove from the residence of many of the native Christians, and thus Providence interposed, and the dwellings remained unharmed.

EXTRACTS FROM THE JOURNAL OF MR. SIMONS.

(Continued from p. 267.)

The missionary service gives frequent occasion for the charity that "hopeth all things." Mr. S. writes, Sept. 14, 1836—

Two lads came for books, who have been reading our books for some time. I asked them what they worshipped? Whether they did not worship the pagodas? "No," replied one, very knowingly. "Don't you worship the idols?" "Why, they are both the same," was their reply again. "What do you worship, then?" "We worship the eternal God, about whom we read in the books you give us." All this may be true, and may not. I merely give the conversation just as it took place. The more I see of the Burman character, the greater appears the necessity to be cautious as to the degree of confidence I put in what they say. If these lads are honest, we shall know more about them hereafter.

We have a lad in our service, about 15 years old, who attends our school when he has time. He said, the other day, to an old woman, who also lives with us, "Well, what will you do? Will you go to the pagodas again? I never will, for it is wrong. There is only one God, who made the world, and rules over every thing in it, and I will learn to worship him."

16. Some time ago a young man called on us for some medicine for his wife, and said he had been to the Burman doctors, and they could do nothing for her. We gave him a little medicine, and some books. His wife soon got well, and he has been visiting us occasionally ever since, and latterly has come to worship on the Sabbath, and has apparently listened with attention, but has never had much to say, good or bad. To-day he has opened his mind to Ko Shoon. He says that when he first heard of this religion, he did not think it any thing. But by hearing us talk, and reading the books, light has come into his mind, and he now believes it to be the true religion. Ko Shoon considers the young man an ear-

nest inquirer. [See Mr. Kincaid's journal, p. 191.]

Oct. 16. Lord's day. How different are the scenes which pass before us on this day, from what are to be seen in a Christian land. Early this morning, gilded and ornamented spires, such as are used at the funerals of the priests, were carried upon men's shoulders, along the road in the rear of our house, towards the place where the Burmans burn their dead. About 10, A. M., the priests and people, among whom were some officers of rank, with their attendants and gilded umbrellas, began to pass in crowds, and soon the corpse came. To the bier was attached a long rope, which was held by as many men, women, and children, as could get hold of it. The coffin, with its gilded spire over it, was carried on men's shoulders. Notwithstanding this, the people pretended to be drawing it along by the rope. This act is considered very meritorious. Crowds followed in the procession.

At noon our worship commenced, and br. Kincaid preached from Gal. 6: 15. There were 17 native Christians present, and four strangers, who seemed to pay close attention to the discourse. As soon as the service was closed, the priests and people, who had been to the funeral, began to crowd upon us. Some respectable looking priests entered our room, sat down on a mat in the middle of the floor, and some of the native brethren took their seats around them, and taught them the great truths of the gospel. They continued some time teaching and disputing; while many, who took no part in talking, seemed to hearken attentively. Ko Shoon, the native assistant, occupied one part of the verandah, and gave books to the priests, and I sat on the steps near by, to supply the people and little boys, who accompanied the priests. With few exceptions, small tracts are principally distributed on such occasions.

20. To-day we have sent down our boat to Rangoon, for a large supply of tracts, which have been forwarded there from Maulmein. Three of the native members, two of whom are from our school, have gone down to assist br. Webb in teaching and giving tracts on his way up the river. They took 400 tracts to distribute, as opportunities offered, on their way down.

27. This morning there was another priest's funeral. The people and priest on their return home called for tracts,

and kept us employed until dusk. Two young men, who said they had never been to the house before, came and sat down in the verandah. One of them had his rosary in his hand, which I took in mine, and commenced my remarks on the folly of using such things, and of worshipping idols. As they showed a disposition to listen, I read parts of the 139th Psalm, and explained them. They both said, "Yes, yes, it is true—it is true." They remained only a short time. When, on their leaving, I invited them to call again, they said they would, and, like many others, said also, "Observe us closely, that you may know us again." A person unacquainted with the Burman character, might encourage himself to hope much good would result from such a visit, and that in a few days the same young men would appear at the house for more conversation and books, and follow up their inquiries until they became worshippers of the true God. We often have persons with us who appear very interesting and promise to call again, and then neither see nor hear anything more of them.

Nov. 6. Lord's-day. Only one stranger at worship. After worship, he stayed to converse. He had a very good knowledge of the books he had received from us, and wished to know what other books we had. We gave him the Epistles, and, as he appeared to be a person who was likely to read attentively whatever we gave him, we offered him others; but he refused taking them, saying, that one book was enough at a time, and when he had read that, he would come for another.*

27 For the last fortnight, have been confined much in taking care of Mrs. S., who has had a severe attack of the fever. She is now, through mercy, recovering.

Dec. 4. Lord's-day. Nine strangers at worship. After worship some of them staid to converse. The conversation was commenced by an old man, who asked the meaning of the words 'Jesus Christ.' Soon the conversation began to be interesting, and five or six of the native brethren seated themselves around the strangers, and continued talking on religion nearly all the afternoon. While they were talking, others came in, until one half of our room was covered with persons who appeared to listen with attention. This is an interesting sight to us, and we think

* We have never seen him since.

would be considered so by all the friends of missions, could they but see it.

On the following day there was an examination of two candidates for baptism; for an account of which, see Mr. Kincaid's journal, next page. The incident next introduced, is a painful illustration of the

Force of Parental Example.

13. This morning, saw a company of boys and girls, in their best clothes, collecting in the streets, to go and worship at the pagodas. One had a brass gong, which he struck with a small stick, to call the rest; others followed with flowers and small wax tapers, which they designed offering to the idol. This was in imitation of the old people, who are to be seen doing the same early in the morning, and late in the evening. In the evening they carry lamps with them. If those persons who are not friendly to missions could have seen the same group of interesting children ignorantly following in the steps of their parents, it appears to me they could not remain indifferent to their welfare. They would try to do something towards enlightening their minds, and bringing them from the worship of idols to serve the living and true God.

24. During the week, several people have called on us for books, and medicine. Some lived four, others eight, and ten days' journey distant from Ava, had come on business to the city, and, in returning home, wished for some books to carry with them. Among those who called, were three old men, who appeared very much interested in what they heard about the true God, and said, "It is true—it is good—we will read the books, and carefully consider what is in them."

25. Lord's-day. Immediately after breakfast eight merchants called on us; two were Greeks, and six Armenians. It being Christmas day, they had been to the Catholic chapel, to attend mass. Having some Armenian tracts on the mediation of Christ, four of the Armenians, who had not received the tract before, were supplied with it; and one of the Greeks received an old Greek Testament. The other, being an intelligent man and good scholar, asked for some French tracts, and was supplied.

At worship, 11 native Christians were present, and four strangers. Ko Shwa Nee prayed; a Burman hymn was then sung, and I read the 17th chapter of the gospel by John; the deacon next

prayed, after which I endeavored to expound and apply parts of the chapter which had been read. I then prayed, and our service was closed by singing another hymn.* So soon as our service was over, conversation, as is usual with us, was commenced with the strangers. A man and his wife, who had come only for medicine, said, in answer to questions put to them, that they did not now go to the pagodas to worship idols; they had left off going ever since they had read our books; they believed our law to be true, and wished to follow it, and go to heaven when they die.

In conversation with the brethren, some said they did not understand very clearly the mediatorial office of the Savior, as distinct from that of the Father. By referring them to passages in the Scriptures, where the Savior himself shows the difference, they appeared to be satisfied. The deacon next said he did not understand why the Savior confined his prayer exclusively to his disciples, and did not pray for the world generally. He said *he* prayed for every body in the world, and wished to know if he did not do right. After making a few remarks on the design of the Savior's prayer, in the 17th chapter of the gospel by John, and referring to passages in the Scriptures, where the subject of praying for all men every where is enjoined, he said he understood it. This old man appears to have the interest of the cause of Christ at heart, as much as any disciple I have yet seen. He is too old to go out among the people, yet he does a great deal of good at his own house, in a quiet way. Whilst we were reading the Scriptures, on the subjects just mentioned, a young man came in, and sat down and listened. When the old man perceived, by his remarks, that he thought favorably of the new religion, he began to interrogate him as to the books he had read, and the place of his residence, and then invited him to come to his house, and he would talk with him. Until dark the people continued coming for books.

JOURNAL OF MR. KINCAID.

(Continued from p. 247.)

Nov. 7, 1836. The church met as usual for the monthly concert. Two of the men last baptized engaged in prayer,

* We have only two hymns at present, but design adding four others shortly.

and we were all gratified with their deportment.

13. Lord's day. Had an attentive congregation, eight persons besides the native Christians, and school children. Thah Oung asked for baptism; I put to him several questions, which were answered satisfactorily, and told him to meet the church at their prayer meeting on Wednesday, for further examination.

20. Lord's-day. After morning worship, Mah Kai offered herself for baptism. She appears very well, but only a part of the church being together, on account of a heavy rain, the final examination is put off to another day.

24. For several days past, we have had almost constant rain. The whole season has been remarkable for being cool and rainy; the oldest inhabitants do not recollect so fine a season.

27. After preaching to an attentive assembly, some of whom were new comers, had considerable conversation with two intelligent men. Gave to each of them a copy of the New Testament, with considerable hope that they, and perhaps many others, will receive benefit.

Contemplated Tour to A'sám—Baptism of Thah Oung and Mah Kai.

28. Early this morning called on the Meawade woongyee. Found him in his audience room alone. He was sitting on a cushion, with a large shawl, made of English broadcloth, wrapped around him, his countenance serious and thoughtful. Inquiring after his health—for I thought him unwell—he said he had been a little troubled with fever, but was quite restored. Recollecting then, that the king was indisposed and in bad humor, I read, in the darkened brow of the minister, how dearly he purchased his honors. He ordered a mat spread near him, and requested me to sit on it. As this is a mark of kindness to which a nobleman seldom condescends, I concluded my visit was not unacceptable, and began to feel that my object would be accomplished. After a little conversation, and giving him a blank book and a few other trilles, I said, "As I am about to go to A'sám, by way of Bamau and Mogaung, and shall probably be absent three months, it seemed proper to inform you and the other ministers, who are lords of the land." The woongyee inquired, "How do you go?" "I shall take a small boat to Mogaung, and then go on foot across the mountains." "But who will you go with?" "I shall go in com-

pany with Dr. Bayfield to the frontiers of Burmah." The woongyee made no objection, but immediately inquired if I could obtain for him, from America, a few small articles that would be curious and interesting to Burmans. I told him it would afford me pleasure to procure from America a few small articles, that would give him an idea of our knowledge in some of the arts and sciences. So far my path is plain, and I have sanguine hopes that no insuperable obstacle will be thrown in my way. For more than two years, I have been anxious to visit the northern cities of Burmah, and some of the Shyan cities along the frontiers of China. I may not yet be allowed to go, but shall now make an effort.

29. Have procured a small boat, three feet wide, and eighteen feet long, for my expedition up the river. Dr. Bayfield expects to be off in four days, so I have no time to lose in getting ready.

Dec. 5. It being the first Monday in the month, the church met, soon after breakfast, and held the monthly concert for prayer. Mah Kai and Thah Oung were examined by the church, and both gave very satisfactory evidence, that they were no longer living without God, and having no hope in the world. They were not only examined in relation to their own personal experience and faith in Christ, but on the leading doctrines of the Christian religion, as the perfections of God, the purity of the Divine law, the depravity of man, the mediation of Christ, the work of the Holy Spirit in changing the heart, repentance, faith, prayer, Christian fellowship, baptism, the Lords'-day, &c. About five o'clock, we repaired to the water, and they were baptized. It was a still and solemn hour, when we all knelt down and sought the blessing of Heaven on this baptismal occasion. Mah Kai is twenty-eight years old, and is the wife of Moung Shway Thee, who was baptized the 25th of last September. Thah Oung is eighteen years old, and was one of Mrs. Kincaid's first scholars in 1833. He is the youngest member in the church that has been baptized; his father and mother are members of the church.

6. Early in the morning visited the Shyan mari. Large numbers of Shyans have come in from Inla, a city twelve days' march from Ava. Some of them spoke Burman very well, and a few were able to read. A missionary stationed on the east side of the city, would

be able to labor to great advantage among this people. One can hardly conceive of a more interesting field of labor. There are thirteen principalities lying between Burmah on the west, and China and the Salwen on the north and east.

Northern Tour opposed by Government.

7. All my preparations for a journey up the river, and thence overland to A'sám, have been completed to-day—boat-men, and every thing ready, to leave to-morrow. Just at evening, Col. Burney called, said he had now returned from the Thloot dau, and that the ministers were determined to prevent my going on to A'sám. He reasoned with them on the subject, said it was unfriendly and illiberal to oppose me in a thing so manifestly unobjectionable, and made them promise to lay it before Men Tha Gee (the queen's brother). An answer is to be given by eleven or twelve o'clock to-morrow, and there is little doubt that it will be unfavorable. I had anticipated little or no opposition, as I could not imagine any rational objection to my plan. But it is a new thing; the country beyond Mogaung has never been travelled by a foreigner, and it has long been the policy of the Government to keep foreigners in entire ignorance of all there is east and north of Ava. It is hard breaking down this unnatural, narrow policy.

8. About twelve o'clock, a message from the ministers was delivered, signifying the entire disapprobation of the Government, of my proposed plan of travelling through the upper provinces of Burmah, and so on to A'sám.

The alleged reason (for Burman officers make a show of being governed by reason)—was, "that I had got permission to remain in Ava, and here I preached and gave books; but was not satisfied, and now wished to go through all the northern cities of the empire. This would not do; it was asking more than any foreigner had reason to expect." Without any delay I went to the Thloot dau. The spacious hall was crowded with hundreds of people, and the ministers were immersed in business. After a fatiguing half hour of elbowing and squeezing, I got through the dense mass of petitioners, secretaries and petty officers, and found myself fairly in the presence of the lords of the land, with the queen's brother at their head. "What does the American teacher want?" was the first question. "Some days since, I made every ar-

range ment to go on to A'sám—my boat and every thing is ready; but to-day a message was brought that your lordships are opposed to my going by the way of Bomau and Mogaung, and my object in calling, is to inquire into the ground of your opposition." "You must not go," was the stern and prompt reply of two noblemen at the same time—one of them stroking down a huge tuft of beard, that hung from the end of his chin, and putting on a countenance of great self-complacency—"we cannot consent to your going through our northern cities, and giving books to the people. If you wish to go to A'sám, go by the way of Bengal; that is a good way." "But that would take me a whole year." "Let it take eight years," said the haughty nobleman, with the handful of black beard. "You know I am a religious teacher, and should be allowed to go where I choose." "You must not go," was reiterated by two or three. I made an effort to get from them the reason of their opposition, but it was unavailing. They appeared unwilling to get into any discussion, and I left them.

Having informed Col. Burney of the opposition I met with from the ministers, he resolved to go immediately himself, that if possible he might meet the queen's brother; but before he could reach the Thloot dau, the ministers had adjourned, and all except one nobleman had gone away. However, he gave notice that he would see them in the morning.

9. Col. Burney went to the Thloot dau this morning, saw the ministers, and had considerable conversation on the subject of my proposed journey; but they made many excuses, which left little room to hope for a favorable result. At four o'clock in the afternoon I called on the Sa-lé prince (queen's brother). He was seated in a hall of great extent; the roof was supported by a great number of gilt pillars, from thirty to forty feet in height. There were three landscape paintings hanging on the walls, not less than ten feet square, and on every side was evidence of wealth and eastern pride. The prince sat on an unpretending cushion, near the centre of the hall, dictating to a secretary a letter of instructions to the governor of Mogaung. Between one or two hundred officers, with their attendants, were sitting at a distance, on one side of the hall. I had been seated but a minute, when the prince observed me, and inquired the object of my visit.

I related briefly my wish to go through the north of Burmah to A'-ám. He replied, "That the ministers had taken up the subject, and were not agreed; and as long as the king's ministers were not of one mind, it would be impracticable." Considerable conversation took place, but the main point was kept at a distance. Leaving the prince, I called immediately on Mounge Yeet, an atwen-woon, whom I knew to be one of the principal opposers of my proposed tour. He was very affable. After hearing my statements, he said, frankly, though not haughtily—which is uncommon for a Burman of high rank,—“As one of the king's ministers, I have opposed your design, but now I understand it in a different light from formerly, and will lay it before his Majesty's officers.” I tried, again and again, to get him to express his own opinion, but he was as cautious as if his life depended on keeping his own views concealed. I told him I had just seen the Sa-lé prince, and he made no objection, only said the ministers were not agreed. “Did the prince say you might go?” inquired the minister eagerly. “No, he did not say that; he only said you, ministers, were not agreed; and now, if you and one or two more, who have opposed it, say ‘go,’ all difficulties will be removed.” “To-morrow I will lay it before the Government.” Not being able to get any thing more, I said, “Now, if you have any objection, tell me, so that I shall know what to depend on.” He replied, “I am watched by a great many, and must be careful what I say.” Such then, is the dignity and honor of a Burman nobleman—he must conceal his own views, and even act in opposition to them, till he can ascertain the course that others will take. I returned home somewhat discouraged, yet not without hopes of ultimately succeeding.

10. At six o'clock this morning called on Mounge Kon ya, a woon donk, who had opposed me on the 8th, at the Thloot dan, and who has always treated me unkindly. This morning he laid aside his naturally rough boorish character, and assumed a very gentlemanly deportment. His influence is great, though he is one of the proudest, most self-conceited, and most ignorant among the king's officers. It was like doing penance, to ask the least favor of him, or even to call on him. At this time he disappointed me, and promised he would not oppose my design, but would lay it before the ministers. My prospects now wear a more favorable appearance, and

I hope to get off this evening, for I cannot imagine what further excuse can be made.

11. Lord's-day. Last evening I waited anxiously for a message from the ministers. At length it came couched in language that showed how useless it was to ask any favor of Burman officers. The excuse now is, “The king is ill, and we are afraid to lay it before him.” They felt somewhat annoyed—said I was not satisfied with living in the royal city, but wished to go over the whole country. The truth, I suppose, is simply this,—they care very little where I go, if it can be so done as to free them from all responsibility, and I had not intended it to come before the Government; but the man of whom I rent the house, who is a Roman Catholic, went round secretly to all the officers and stirred them up to take notice of my movements. This is the secret of all my difficulties. I feel under great obligations to Col. Burney; as far as was prudent he has exerted himself in my favor, and takes a lively interest in the proposed object of my journey. The way appears to be shut up—at least for the present. I am not, however, entirely discouraged.

Several strangers at worship to-day; among them were two elderly men, who have read our books for a year past. They remained till near evening in conversation on some of the leading doctrines of the Christian faith, and appeared so well that I gave to each a copy of the New Testament.

14. The season is very sickly. We have all had the fever, except br. Simons, and nearly all the native Christians have been down. Some of them have been very low, but all are now restored to health. We have from ten to twenty patients constantly. It costs much labor to attend to all these, but it furnishes a most favorable opportunity to preach to them that gospel which enlightens and saves the soul. We have some promising inquirers.

The next day Mr. and Mrs. Kincaid, accompanied by six native brethren, proceeded down the Irrawaddy to meet Mr. Webb and family, then on their way to Ava, as mentioned in a former number. During the passage Mr. K. visited eleven villages and three cities, and distributed 4000 tracts and 500 copies of the Psalms and History of Christ. There was also much preaching on the way. The same course was pursued on their return. They found the people invariably “kind, and

in many instances anxious to listen to their instruction and read their books." Referring to the tracts, &c. brought by Mr. Webb, Mr. K. writes, at Ava,—

Jan. 2, 1837. We have had a hard day's work in removing the boxes of books and tracts from the boat. It is our prayer that the blessing of Heaven may attend the distribution of this precious word; that thousands upon thousands may read and understand, and that a great light may be kindled up here, that shall shine over the whole length and breadth of the land. We believe the prayers of God's people have been heard in our behalf. The prospect before us is cheering, for past blessings encourage us to hope for still greater displays of Divine philanthropy in this city.

Our last communication from Mr. Kincaid is dated the 26th of January, and states that he was expecting to leave Ava on his proposed tour the same evening. By a letter from Mr. Brown, of March 24, we learn that he had reached Mogaung, above half way to Sadiya, but was obliged to turn back by "the difficulty of obtaining men and provisions, to accompany him."

EXTRACTS FROM LETTERS OF MR.
HOWARD.

On the 24th of September, (1836,) Mr. Howard, accompanied by the native assistant, Moung ShwayWah, and several boatmen, &c., left Rangoon on a visit to Bassein. Ascending the Rangoon branch of the Irrawaddy, which occupied three days, they proceeded down the river, in less than half a day, to Pantanau, a village of from 6 to 8000 inhabitants, and the most southern on the river at which missionary labor has been performed. The next day they passed two villages of some note, and arrived at Shwa-Loong, containing probably more than 2000 souls, about 3 o'clock, P. M. Here they distributed a few books, which were received with apparent interest, and promises to examine them till Mr. Howard's return. Pursuing thence an exceedingly zig-zag course, and passing several other villages on succeeding days, in some of which tracts were distributed, they arrived at Bassein, Oct. 2, "just as the light of a new Sabbath dawned on the unconscious thousands of her idolaters." Mr. H. proceeds to give the following notices of his

Labors at Bassein.

I soon entered the city, and walked through a part of it, toward a street called "the foreigner's street." Here I found a young man in the employ of the akouk-woon (financier), who spoke English, and who, being acquainted in the city, gave me much information concerning it. This officer (the akouk-woon) is an Armenian gentleman of great wealth, and is said to be high in the favor of the king. His badges of distinction, as a Burman officer, conferred by the king, are above those of the myoo-woon. The attendants of the latter carry silver-cased swords; those of the former carry swords with gold cases. He is also allowed to ride on an elephant, and have a gilt umbrella, which privileges, my informant said, are not conferred on the other. Through the solicitude of the young man, I was induced to call immediately at the houses of these officers. The akouk-woon had gone to Ava to make his official returns. His wife ordered her servants to show me every attention which my circumstances might require, but requested that I would excuse her absence, as the Burman custom did not allow women of her rank to see company in the absence of their husbands. She sent an inquiry for English books, which she wished for her children, designing to give them an English education. Being informed that I had only Burman books with me, she requested the privilege to see some of them.

After remaining here a short time, I went to see the myoo-woon. When he had made various inquiries about me, the place from which I came, &c., he appeared much pleased that I had come to his city, and requested that I would reside there; but having learned my object in coming, that I was a teacher of religion, and came to give religious books and instruction, he said he did not wish for those things, and immediately entered into conversation with some Burmans on other subjects. I soon took leave of him, and went to my boat; but considering the expressed will of my Master to have prior claim to his, I immediately commenced the distribution of books, first doing up a copy of the New Testament, with three or four of the tracts, and sending them to him, and the same also to the officer's wife before mentioned.

Moung ShwayWah was employed all the day and evening till near 10 o'clock, going from place to place, preaching, and giving books. He says

that the people all listened attentively, and I am sure I have never before seen Burmans attend to the truth with more apparent candor. Can it be that they will all, at last, despise, and wonder, and perish? This on the whole was to me, one of the most interesting Sabbaths of my life.

Oct. 3. Both Moung Shway Wah and myself were employed much as we were the day preceding, and apparently with about the same success. Just at night I walked so far around the city as to get a view of nearly all of it. There are few foreigners here, but probably there are five or six times as many Burmans as there are in Maulmein. I saw a Burman officer about leaving the city, and on inquiring where he resided, I was informed, by Moung Shway Wah, that his residence is on a branch of this river leading to Ava, and that the village is about one quarter as large as Rangoon. This, with many other important villages in this vicinity, was never yet visited by a missionary. I was informed, toward night, that the myoo-woon had called the man who presented him his books, and had given them back, saying he did not wish for them. They were then given to the wife of the other officer, to whom I had previously given books. A few were found in the city to-day who declined taking books, saying the ruler disapproved of it.

4. The third day we continued our labors as before, till toward night, when every part of the city had been visited, about 1,500 tracts and a dozen volumes of the New Testament distributed, and as much instruction given as we were able to impart during that time. Though we had to lament the evidences of the myoo-woon's hostility to our books, yet it was interesting to see most of the people receive them, some of whom, we trust, will read and understand, so that they will not perish, through ignorance of the way of life. But, alas! many in that city will doubtless plunge into a miserable eternity, before salvation, through the atonement of Christ, shall be proclaimed there again.

The Armenian officer who was absent, has expressed a desire frequently that foreigners should come to Bassein to reside; and, on this account, this city has been thought a favorable place for the location of a missionary. I most devoutly wish a missionary were located here, and I doubt not this ruler would be friendly to him, so far as he could be, and at the same time appear, in the

eyes of the Burmans, to support their religion,—and *no further*. The fact is, no foreigner can long sustain an office in Burman, unless he is deeply imbued with the spirit of a Burman; and though several important offices are now held by foreigners, I have no more hope of permanent aid from them than from Burman officers themselves. Still, I think it possible that, in some instances, their influence may be turned to good account.

Ascent to Pantanau—Return to Rangoon.

From the 5th to the 8th, we visited all the villages between Bassein and Shwa Loung. We found a few persons who had seen our books before, but in general the subject of salvation by Christ was perfectly new. The people residing in small villages are not as well educated as those residing in large villages and cities; but while the latter are often deterred from receiving books and instruction, through fear of their rulers, the former but seldom appear to feel this influence. In these small villages we found few who were not desirous to receive books, and who would not listen attentively to instruction. In one instance, several men followed us about a mile, where they knew it was our design to stop for the night, and Moung Shway Wah talked with them and others till quite a late hour. In another instance, a person failing to get a tract before we left, of which he heard Moung Shway Wah speak, followed us a long distance in his little boat, to obtain it. While we would cautiously avoid sinning against God, through unbelief, and while we would indulge every reasonable hope that God will bless the truth, to which these heathen listen with such apparent interest, to the salvation of their souls, still we know, and we trust our friends in America are also aware of the fact, that the attention of the heathen may be apparently directed to the examination of the truth by motives altogether inadequate to any lasting effect. The presentation of truth, to most of those I have now visited, has struck them with all the charm of novelty; and had our books been filled with frivolous stories, they might have attracted equal attention. Still we believe that God's word will never be faithfully dispensed in vain, even among the heathen.

9. Sabbath. Spent the day at Shwa Loung. The village being large, we gave away several hundred books, though in the morning the wife of a

ruler requested Moungh Shway Wah not to give any.

10 & 11. Ascended the river, from Shwa Loung to Pantanau, whence we had a guard in descending. Boats, in descending the river, are supposed to have some kind of merchandize on board; but in ascending, nothing, except it be such productions as abound in the country; and therefore they are not much exposed to be robbed. We had no company, but saw no danger.

The two villages which are found in this vicinity, contain each about sixty houses, at one of which we spent the night of the 10th. We stopped at other places, where there were two or three houses. In one instance, we found a priest instructing the people; and they, of course, at that time, were not prepared to receive our books. I found the whole section of country, after leaving the Irrawaddy, till I arrived at Bassein, abounding with Karens. They call themselves Takaing Karens. Nearly or quite all of them speak the Burman language well, and many of them are taught to read Burman in the same way that Burman children are taught. I conversed with many of them, to whom I also gave books. They told me that all the Karens in this vicinity could speak the Burman language. In several instances I witnessed Burmans and Karens intermingling in the same village, but was not informed of any instances of their intermarrying. I had before supposed that instances even of the former did not exist, except among the Christians. These Karens are much less filthy, in their personal appearance, than any others I have seen.

From the night of the 11th, till the morning of the 13th, we spent our time at Pantanau, and Baudce, a village lying on the opposite bank of the river. In none of the villages which we have visited during the two preceding weeks, could I discover the least evidence that either a missionary or a Christian book had ever entered there before, except Bassein, where br. Ingalls called, when he was detained off that coast. They were in the same condition that hundreds of other villages in this empire are—perfectly destitute of any knowledge of the way of salvation. In some instances, a person from a remote village, who had seen a tract, had arrived among them, and perhaps he might have mentioned the fact to some other, which he would barely remember. *Here* we found evidence that the peo-

ple had been instructed, and the impression they received seemed favorable. The attention given has not been exceeded by that of any other village I ever visited in Burmah. Several of the subordinate rulers were forward to request books, and the people generally treated us with much more civility than they did last year. I indulge the hope, that labors followed up in this way, especially if performed by a faithful and competent missionary, will, by the aid of the Spirit, bring some of these heathen to the Savior of sinners.

14. Arrived at Rangoon, having been absent about three weeks, during which time we have visited between fifty and a hundred villages, large and small, and distributed four thousand tracts, and about forty copies of the New Testament. My health is much better than it was a year ago, and I am not sensible that it has suffered at all from my recent labors, though it has sometimes been necessary to continue them during the night, as well as the day.

During the last four months, I have travelled in Burmah Proper more than 1,500 miles, and a merciful God has suffered no harm to befall me, nor even the fear of it to approach me, so as to rob me of a single moment's repose, when nature has required, and business has not forbidden it. This has been done during the rainy months, the last of which is considered more unhealthy than any other month, particularly in the vicinity of the jungle. But so far as my experience goes, the rainy season, in Burmah Proper, may be spent with safety to health, in travelling from village to village on the large rivers; and here work enough may be found this moment, to employ twenty missionaries, and as many native assistants. The Lord is opening the doors to wide fields of labor on every hand, and though we shall doubtless find that there are many adversaries, still all that we need is grace to be faithful unto death, for which we desire an interest in your prayers.

In a later communication Mr. H. gives some additional details of operations at Rangoon.

Native Assistants—City Tract distribution.

After the lapse of a year and a half, during which there was no native assistant at this station, it is truly cheering to hear their voices raised in support of the truth in this city, where the servants of Christ have so often been abused. I think I stated in my last, that

br. Ingalls brought with him Ko Shway. About two weeks since, Moungh Shway Moungh (who went to America,) arrived, so that we now have two good assistants. Beside these, we have Ko Zoothee, who, though not regarded as an assistant, is a firm Christian of considerable experience, of Talaing origin, and we hope, capable of doing some good here. Moungh Shway Wah is also with us, and though young and inexperienced, both as a Christian and a preacher, sustains our hopes of his future usefulness. These four being English subjects, can labor here with the hope of being protected in their civil rights, by the English laws. No attempts have been made to terrify them since my last.

Last week, Moungh Shway Moungh and Moungh Shway Wah went on an excursion, by themselves, on a small river, running nearly west from this place, where the people had never before heard the gospel. They returned last night, bringing a cheering report of their success. The fear of Burman rulers, who are a terror to good works, had not fallen on the inhabitants of the villages they visited; so they were ready to sit up all night to hear the gospel from the assistants; and when these left, in some instances they accompanied them in boats, for no other object. These two assistants are now preaching on the verandah. Ko Shway and Ko Zoothee left this morning, in a boat with br. Ingalls and wife, who have started for a trip up the Pegu river.

The following is my present plan for labor. In the morning I take two or three hundred tracts, all of the same kind, and proceed to distribute them, giving one or more to every house. When I have gone over the city in this way with one kind of tracts, my design is to proceed in the same way with another, and so on till the whole city shall have the privilege of reading all of our tracts and scriptures.

In this way Mr. H. had distributed, before the end of Feb. following, the Balance and Catechism "to every family, and almost every person who could read, in the city and vicinity."

He adds, under date of Feb. 21,—

We still continue to give books at the rate of twelve or fifteen thousand per month, and during the great festival which closed last Sabbath, we gave ten or twelve thousand in a few days.

I doubt not that five thousand more might have been given profitably, had it not been for the illness of Mrs. H. which curtailed my labors considerably. Hundreds call at the verandah daily, to hear preaching, and evidences are multiplying that this whole region feels the power of truth. The name of our Savior is often uttered by the reviler from the midst of the multitude, as they pass our house; we continue our labors, ardently hoping that ere long, other motives may induce many to utter this precious name.

Beside the plan above mentioned for distributing books, I go out in a small boat once a week or oftener, for the purpose of giving tracts to boatmen, who visit this place in large numbers for the purposes of trade, and who carry our books to their respective villages in various parts of the empire. I design also to sit on the verandah a part of every day, with the assistants.

Respecting the native school, Mr. H. writes,—

Some of the scholars have boarded at home, and paid a little for their tuition; others have been boarded, and pay nothing. Government has manifested no opposition to the school, and it is now evident that it might be considerably increased if Mrs. Howard had health to make the requisite exertions. During my absence, Mrs. Howard has assembled the Burmans who have boarded with her, in the evening, and read one, two or three chapters in the Burman Testament, and then had a prayer offered in Burman. When I am at home, we have the scholars and generally one or more of the assistants, when they have been with us, assembled, and after reading and prayer, accompanied frequently with singing in Burman, I spend the evening in conversing with them.

LETTER OF MR. JUDSON, DATED MAULMEIN, JAN. 31, 1837.

Burmese New Testament—Tables of Baptisms in Burmah.

The revision of the New Testament in Burmese, on which I have been closely employed for about seven months, is just finished. The printing is advanced to the end of 2d Corinthians; and the edition will be out of press in about two months.

The following tables exhibit the number baptized at the several stations, at the close of last year.

Baptized previous to 1836.

	Bur.	Kar.	For.	Total.
Maulmein,	104	118	181	403
Tavoy,	13	258	8	279
Rangoon,	55	35	2	92
Ava,	12		1	13
Scattering,	4			4
	188	411	192	791

Baptized in 1836.

	Bur.	Kar.	For.	Total.
Maulmein,	9	29	16	54
Tavoy,	3	88		91
Rangoon,		206		206
Ava,	7			7
	19	323	16	358
Table 1st,	188	411	192	791
	207	734	208	1149

Arracan.

EXTRACTS FROM THE JOURNAL OF MR. COMSTOCK.

(Continued from p. 272.)

Mr. Comstock's health continuing low, he removed with his family to the British Cantonments, near the close of September, that he might have advice of the resident physician as often as it became necessary. On the 15th of Oct. he returned to the mission compound with health restored, and was received with apparent gladness by some of the people, who called on him. The journal proceeds,—

Oct. 30, 1836. A man from Ramree called several days since, to talk with me about entering the religion of Christ. He was very grave, and said that this religion had the appearance of a true religion, &c.; but finally told me that he wanted to get an office, and if he obtained that, he would become a Christian and undoubtedly many others would follow his example. I told him that I could afford him no aid in procuring office, and urged him to believe on Christ that his soul might be saved. The next day he called and begged for food, &c. while he was reading my books; and thus he continued about me several days, finally proposing that I should take him into my service. When he found that I offered not the least worldly inducement to lead him to embrace the Christian religion, he went away sad, and I have heard nothing from him since.

To several men belonging to a large boat from Burmah, I have talked about the Savior, and given tracts. Last Monday I called the scholars together. The English department has the same number as before it was suspended, but the native school has lost several. Those who are learning English seem much pleased to resume their studies, and have forgotten but little while we have been sick. To-day, preached to the scholars, teacher, and four or five other men, from Matt. vii. 24—27. The figure used by the Savior is an exceedingly striking one here, where the rains are so heavy and the winds so high. Toward evening had a congregation of a dozen or more men in the village, and gave away twelve or fifteen tracts.

Nov. 6. Preached to-day from 1 John iv. 9, and in the afternoon had the privilege, with Mrs. C., of commemorating the dying love of the dear Redeemer. The Lord's supper is no less interesting and delightful here, than in a Christian land. May these heathen soon sit with us around the table of our common Savior.

13. Gave the scholars a second lesson on the creation, in which they seemed much interested. Preached from Matt. xxv. 31, 32, to an attentive congregation, embracing several men who sat on the steps, and stood around the door. How infatuated are those who refuse to worship Him, from whom alone they have any thing to hope or fear beyond the grave. Gave away during the day 25 tracts, and addressed two small assemblies in the village.

20. Only one man beside my usual hearers present at worship. Preached from Matt. xviii. 11. Many of these heathen acknowledge that they are lost beyond *self* recovery, but still they reject him who alone can save them. Alas, for the hardness of the heart and the deceitfulness of sin! Toward evening went out by the river side, and to a congregation of twenty or more men from the boats, &c., spoke of Christ, *the Savior*. O that the Lord would open their hearts to receive the truth. Distributed ten tracts.

27. Last Friday night we were visited by a violent and destructive gale, which has prevented the usual services of the Sabbath. The wind began to rise in the afternoon, and the natives came to inquire of me, if there was to be a hurricane; but as we are accustomed to high winds here, I thought there was no special cause for anxiety. In the night, however, the wind in-

creased, accompanied by thunder and lightning. About midnight the roof of our house, composed of leaves and grass, began to give way, and the rain poured in upon us. After examining every part of the house, I found a small spot in one corner, where, by putting an umbrella covered with several thicknesses of woollen cloth over us, and covering our feet with comforters, &c., we could keep tolerably dry. Expecting every moment to be driven from our last retreat, and hearing the ship-wrecked sailor at the window pleading for pity, and the poor houseless natives at the door, begging for shelter, nothing but a calm confidence in our kind Heavenly Father, could have rendered us at all comfortable. At day-light the storm abated, and a scene of distressing desolation was presented to our view. A dozen or more vessels were strown along the shore, (several sailors were lost,) and nearly every house around us was destroyed. Our own house was unroofed, and one end blown in; the school-house was in the same condition, and of course our operations are again interrupted. A few scholars, however, and the teacher came to-day, and I endeavored to show them the importance of immediately believing on Christ, that they might have a place of refuge, when the storm of God's wrath should be poured upon a guilty world. As to ourselves, we feel that we are safe in the hands of a covenant keeping God, and look forward with delight to the time when all the storms of life shall be overpast, and we safely sheltered in "the building of God, a house not made with hands, *eternal* in the heavens." May many of these shelterless heathen dwell with us there!

Under date of Dec. 10, Mr. C., having alluded to the repeated interruption of their labors from sickness during the last four months, in consequence of which the native school, which requires constant supervision, had become nearly extinct, gives the following encouraging account of the

English School.

I am happy to say, that the English school prospers beyond what we could expect, under present circumstances. It consists of five Burman lads, four Hindoo young men, Mussulmans, four children with an English father and Burman mother, three with a Hindoo father and Burman mother, and two Teluga lads. One of the native boys

is a son of the head man of the villages near here. They make very gratifying progress in acquiring English, as well as religious and general knowledge. Having no means of learning much in their own language, I trust their knowledge of English will advance them some centuries beyond the most learned of those who read only native books. They are, too, as much under religious influence as mere day scholars can be.

We are very frequently solicited for some of our "good medicine," and, through the blessing of the Lord upon our prescriptions, the maladies of many of the suffering natives have been healed. We are thus constantly increasing an influence, which I hope will do much to facilitate the spread of the gospel among this people. Our medicine and schools have created a very general impression, that we really seek the good of the natives.

18. Sickness, the gale, &c. have embarrassed our operations to such a degree, that it will probably take some time for us to regain our former position. Only sixteen were at worship to-day; two or three men were at the door, a part of the time. Preached from 2d Pet. iii. 10, and feeling that "the day of the Lord" would be one of fearfulness and anguish to those who were out of Christ, endeavored to press home truth to the hearts and consciences of those who heard. The scholars, when questioned, acknowledged that when "the earth, and the works that are therein, shall be burned up," their idols will fail them, and none but those who trust in Christ, will have a place of refuge. "In that day, will you not very much desire a safe retreat?" I inquired. "Yes," was the reply. "Can you find one?" "No." "Can you secure one now?" "Yes, by believing on Christ." "Will you believe on Christ?" Nearly all were silent, but one or two faintly said, "We will." I asked the men who attend worship, "What will you do, when 'the day of the Lord' comes?" "We worship with you every Sabbath, and by and by will become Christians," the teacher replied. Alas! the adversary of the soul leads these poor heathen captive at his will. Help, Lord, for vain is the help of man.

25. Three days since, we were gladdened by the arrival of Mr. Malcom. To see a *friend*, is to us a great privilege; and specially to profit by the advice and conversation of an *experienced Christian*, is an inestimable favor.

To-day, about twenty were at worship, two of whom were men of the vil-

lage, who have never before attended. Two other men were at the door a part of the time. Spoke from the words, "Now is the accepted time, now is the day of salvation." Serious attention was paid to the truth, and I hope it may not be in vain to those who heard it. One very interesting young man, with whom I have often conversed, staid for conversation after worship. When I first met him, he declined hearing any thing about the religion of Christ, saying that the religion of Gaudama was the true religion, and that I endangered my soul's salvation by not believing it. After two or three talks with him, however, he took a tract, has now read several; came to-day to worship, and says that not knowing that the Christian religion is true, he cannot yet believe, but is reading and considering, that he may know the truth. The Lord teach and save him.

Jan. 7, 1837. Returned from Akyab, where I accompanied Mr. Malcom ten days since. Formed a pleasant acquaintance with the family of Mr. Fink, the missionary there, and with several native Christians. On the Sabbath, (new year's,) enjoyed the Lord's supper with the native church; in the afternoon spoke to them about the importance of diligence in the service of God, and at evening addressed a few who speak English, from Psalm 90: 12. Went out with Mr. Fink among the heathen, attended the monthly concert, &c., and on Wednesday, bidding farewell to Mr. Malcom, and the friends at Akyab, left for home.

8. Was so happy as to meet my usual Sabbath congregation, to whom I preached from the words,—“How shall we escape, if we neglect so great salvation?” All acknowledged that there is no Savior but Christ, and that they ought immediately to secure an interest in the salvation which he so freely offers. But, alas! they were not prepared now to forsake all for him.

15. Preached to-day from Luke xii. 8, 9. Many, who acknowledge the truth of the Christian religion, think that they may safely avoid the persecution and reproach which would follow openly confessing Christ before men. I endeavored to show such, their delusion and danger. At evening some of the band, who had formerly attended worship at my house, with others who have just come to relieve them, requested me to have a service for their benefit. I accordingly prayed with them, and addressed them from the word of God.

O that my feeble instrumentality may be blessed to the good of souls!

22. Confined to my house by fever, and unable to say a word for God; but Mrs. Comstock had the children at Sabbath school as usual.

29. Preached from the command to love God with all the heart, and endeavored to show that while the heathen worship their gods, because their fathers did so, and it is the custom, the true God is to be worshipped, because he is infinitely worthy of the homage and adoration of all his intelligent creatures. It is indeed a great privilege to worship God, and I think many of these heathen feel that he is every way superior to their god; still they refuse to worship him.

Feb. 5. Subject to-day, the command to love our neighbor as ourselves. After speaking of its infinite propriety, showed the many ways in which my hearers violate it, and urged them, in view of their great guilt, immediately to flee to Christ.

6. For some time past, I have been accustomed to spend my mornings among the heathen, in this and the adjoining villages; and although I thus address many, and distribute a large quantity of tracts, nothing of special interest has occurred, worthy of a place in my journal. I have at length succeeded in getting a native assistant, one whom I engaged when at Akyab. He has been with me but a few days, and I cannot, of course, speak decidedly as to his character and qualifications. He is, however, well recommended by br. Fink, and appears very well. I hope he will do much good here. He is a pure Arracanese. Through Divine mercy, we are now in comfortable health, and I hope a removal into our new house, with the warm weather, will preserve me from further attacks of fever, &c.

Telingana.

EXTRACTS FROM A LETTER OF MR. DAY,
DATED CICACOLE, DEC. 31, 1836.

Mr. Day and family removed from Vizagapatam to Cicacole, Aug. 22—24. He had previously visited it, in company with Mr. Gordon, of the Lond. Miss. Soc., and ascertained that it presented a large and very inviting field for missionary operations. The native population of the city and suburbs, speaking Telooogo, was estimated at 20,000. Still, he was unprepared, from various con-

siderations, to select Cicacole as a permanent station, and reserved the final decision till after his anticipated interview with Mr. Malcom. While at Vizagapatam, himself, wife, and child were repeatedly visited with severe sickness, but had enjoyed good health during their residence at C. Of his operations at the latter place Mr. Day writes,—

It was a fortnight after we arrived before we could recommence study, owing to the bad state of health of both of us, the excessive hot weather, and various other circumstances over which we could then have no control. From that time to the present, our main business has been the acquisition of the language; but we have also endeavored, as much as in us lies, to do some present work. I have a small congregation, mostly Eurasians,* also a few Europeans, to whom I weekly (Sabbath ev.) preach in English. On every Wednesday evening, I attend a small bible class of the same. Also, on Thursday evenings, I spend an hour, instructing a number of my congregation, who come to my study, in the practice of singing. The Lord has encouraged me to hope that these labors in English have not been utterly in vain. One man of the army, who left this place two months since for Vizagapatam, to join the invalid corps, gave pretty good evidence that the Lord had received him; but I have not heard from him since his departure. His wife was also serious. Another young man, belonging to the band, I trust has lately become a new creature, by the grace of God. He is a constant attendant at preaching and bible class. One woman appears truly serious, and seeking to know Christ. Her husband, a former professor, seems considerably revived; also, another woman, who, I trust, is a Christian. Her husband, a sergeant in the army, now at the seat of war in Goomsur, before he left, expressed much seriousness.

Preaching—Distribution of Tracts—Schools.

When we came to Cicacole, I brought a small quantity of Telooگو tracts and books, and have since received another small quantity, which had been deposited with a person here for distribution. For some time, after I found an interpreter that would answer

any good purpose, I went out almost daily, and preached to the people in the bazaars and streets, giving tracts to all who asked and could read. This I continued about two months, when an inscrutable providence removed my interpreter by death. This was a trying providence to me. We all wept, almost as though he had been a brother. I thought, too, of his deluded countrymen; the long time that must elapse ere I could *efficiently* address them in their own language; and the extreme difficulty of finding another who would be able to interpret on religious subjects, or could be confided in as an interpreter. I felt that God had sealed my lips for a time, and I must not complain. This young man was purely a native, and understood matters of religion far better than any other I have met with, except Poorooshōthum. His judgment was fully convinced of the badness of his own religion, and of the excellence of Christianity. He had, for many months, ceased idolatrous practices, and supporting idolatry. He was at our house almost daily, and often told me “Jesus Christ was his God, and that he prayed to him every day.” He seemed now and then a good deal sensible of his sins, and anxious to be a true disciple; and we at times indulged the hope that he had passed from death to life by faith in Christ. Yet he had not *fully* renounced *caste*, though he had partially done it. Our hearts were much turned to him, with fond expectation that he would soon come over to the Lord’s side. Poor Tāt-thiah! We loved him—many prayers were offered for him. He was suddenly called to meet the Judge of all the earth.

Just before Tāt-thiah’s death, Christian Poorooshōthum came from Berhampore and spent a week with me. During his stay, we both went daily into the public places, and preached to hundreds that gathered around to listen to the new things we had to say. Many also came to my house, to converse and obtain books. Some, of course, disputed; but, on the whole, I have reason to hope they have generally withdrawn with more knowledge, and a better opinion of the Christian religion, than when they came. After one week with me, Poorooshōthum went to Vizagapatam, and was absent some fifteen days. Tāt-thiah died during his absence. On Poorooshōthum’s return he was ill, and continued to be scarcely able to get about, until quite recently, when he judged it best to return to Berhampore,

* Persons of partly European descent, but born in India.

to labor with Rev. Wm. Brown, of the Orissa mission.

Of the numbers who came to inquire, there were at one time five very interesting and encouraging cases. One was a brahmin, (of a low order,) who came from the Ellore country, three hundred miles south. This was a pleasing case. He gave very satisfactory evidence of *sincerity*, though not of real conversion. He publicly renounced brahminism and idolatry, by breaking off his *junjum*, (sacred thread,) and delivering it to me, with the *lingum*, (a small stone worshipped as God,) which was worn with it. We indulged great hope of this man, and a woman with whom he was living as his wife. I united them in marriage after the Christian form, on Christmas, P. M., in the presence of one hundred and fifty natives, gathered in my native school-room on the occasion. Several of the natives afterward said, "The Christian way of marriage is better than ours." The couple next day accompanied Poorooshôthum to Berhampore, and I have heard nothing of them since. Two women, a mother and daughter, were of the number of interesting inquirers, for a few weeks,—but, alas! they turned out bad enough. A man, by name Naraindus, of the Curnum caste, (next but one to the brahmin caste,) from a large town inland forty miles from Cicacole, first came, soon after I removed to Cicacole; and received instruction, and tracts, and portions of the Scriptures; and as he was about returning to his country, I sent by him, a copy of the gospels, bound together, to his rajah. He afterwards returned, and was here during the time Poorooshôthum was with me. He spent nearly the whole of one week, learning of Poorooshôthum, and appeared truly desirous of knowing the right way. This man as yet, continues to use the means of learning the truth, and appears well—yet does not renounce caste. Poorooshôthum esteems him very highly. He says, "O what a preacher Naraindus would make, he has such a good mind, and is so well informed in Hindooism!" May God make him a *true Christian*, and, if he please, a good minister of Christ. He now comes daily, and sits with me, and I try to communicate to him, as well as I can in Teloo-goo, the words of life. Others, many others have been interesting cases, but none give evidence of true conversion.

Tract distribution has not been very extensive. Probably not more than five

or six hundred tracts, in all, have been given, and thirty portions of the Scriptures, some bound and some half bound. I have always given to every one who has asked, and could read, and occasionally to those who were anxious for tracts, though they could not read themselves; in such cases, they have promised to get their friends to read them. Many of the people can read; but there has not appeared a thirst for religious knowledge worthy to be compared with what the brethren find in Burmah. Any thing in the form of a new religion, and I might almost say any thing new, is looked upon by this people with astonishing apathy.

As soon as I could make appropriate arrangements, after we came to this place, I commenced a native school. This is within our compound, so that it comes under our constant observation. The teacher was employed, and the school begun, Sept. 26. The first and second day, thirty boys came, and the third, forty. However, as soon as it was discovered I should not give each boy three *dubs* per week, (about three cents,) almost all fell off.

Great fears were entertained at first, by parents, and friends of the children, that *force* would be used, to make them Christians; and these fears were supported by most ridiculous reports, raised by brahmins and others, enemies of all good; such as that "I would seize the lads, bind them, and then cram some of my food down their throats," which would defile them, and make them lose *caste*. But these silly reports have lost their influence, and ceased, and the school is now on pretty fair footing. It has been with the utmost difficulty, that any thing like regular attendance has been obtained; but at present, the school consists of thirty-six lads, who make a point of coming regularly; all of whom are pledged to remain in school, (unless I give leave of absence,) at least six months.

Mrs. Day now almost entirely superintends this school, visiting it twice a day, and sees that appropriate lessons are both given and learned. Nearly all the studies are Christian, and only one native author is retained. They comprise, tracts for reading books, "Children's first lessons," containing a brief view of Christian theology, the "Ten Commandments," two Catechisms, and two or three prayers, which together present a pretty good introduction to the knowledge of the Christian religion. Writing with the iron style on palmyra

leaves, or with pen on paper, and native arithmetic, make up the complement of studies.

Another school commenced the beginning of December, with half a dozen lads from a class of people but a slight remove above the brutes. Age after age, if their traditions be true, they have lived in the same place, dwelling in mean, filthy mud huts, and working at bamboo mat and basket making. This school is mostly an experiment; for they themselves, it would seem, never thought of learning to read, or of rising at all in the scale of being. They are the most industrious of all people I have seen in India—work late and early—gain their little earnings—then drink and gamble, and quarrel till all is gone—then at their work again.

From another communication, dated at Bimlipatam, Feb. 24, 1837, we make the following extract relative to Mr. Day's

Departure for Madras.

I received letters from Mr. Malcom, on the 12th inst., while I was in Masulipatam, whither I had proceeded to meet him, advising me to remove as quickly as possible to the city of Madras, where he then was. I am now here, waiting for the vessel to sail, which is to bear me to that city. We left Cicacole Wednesday ev. last, having with much regret dismissed our schools, in both of which were forty native children, (all boys,) making good proficiency in their various studies. We could but lift our tearful eyes to heaven, as we saw them for the last time, and thought of the future to them, and devoutly implore, on their behalf, the blessings of our Heavenly Father. They all came to our verandah with deep interest depicted in their countenances, and expressions of grief on their tongues, on account of our departure. O may the truth they have heard, and the influence they have felt, be owned and blessed of God, to their salvation. A number of the females to whom I preached, and whom Mrs. Day had endeavored to point to the Savior, &c., came the evening before to take a last leave. They appeared to feel their destitute case, now that those who cared for their souls were about to leave them forever.

On my way from C. I visited Vizianagrum, where is a Baptist brother, a barrack-sergeant, by the name of Sherard. I have before had acquaintance with him. He is actively endeavoring to do good as a Christian, and has been a

chief instrument in getting up an English school in the cantonment, in which are about forty scholars, mostly native children of the native soldiers stationed there. Indeed, I trust the Lord has inclined his heart to live the life of a Christian. His wife, an Eurasian. (i. e. part European, part Asiatic,) is also a Baptist.

Vizianagrum, lying inland twenty miles, and about an equal distance from Cicacole and Vizagapatam, is a large native town, containing not less than 20 thousand souls. Some have estimated the population at from 70 to 80 thousand. Who will break to them the bread of life?

Our last advices from Mr. Day are of March 19, announcing his safe arrival at Madras, on the 9th of that month, and his highly satisfactory conferences with Mr. Malcom, respecting his location in that city. Subjoined are a few statements concerning the

Number and Claims of the Telooagoos.

Since coming to this place, (Madras,) I have been frequently informed that the Telooago population is from 1-4th to 1-2 of the whole. No missionary here has ever turned his thoughts to laboring among them, until just now Dr. Scudder, a missionary of the A.B.C. F.M., is thinking of learning the language. They are found, I am told, south and west, to a considerable extent mixed with the Malabar or Tamul people. Northward, the pure Telooago population commences on the coast, within 100 miles of Madras; (Telooagoos are found in abundance, all along the intermediate space,) or at Pulicat, and reaches without interruption to Ganjam, near which is Berhampore, a station last year taken up, by Rev. Wm. Brown, of the Orissa mission. He is not a Telooago missionary, that place being peopled by about as many Oriyas as Telooagoos. The width of the country is very irregular, being at some places more than sixty miles, and at others less than twenty. The length of the coast is about 600 miles, and the whole country sufficiently large to contain an estimated population of from three to six millions. Some have estimated the whole population of Telooagoos, including those who are not immediately *within* the boundaries of what is reckoned the Telooago country, at not less than ten or twelve millions. Be this as it may, one thing is certain, this is an *extensive* mission-

ary field. I have been through the country from Berhampore to Masulipatam, about 300 miles. I passed through many large towns, and I know not how many villages—but only this—I can say now, the population is vast, and the field inviting. From Masulipatam, I know less of the country to Madras. But there are many very large towns, and a dense population.

In this whole country are only two Teloo goo missionaries who can speak the language. One other devotes part of his time to Teloo goo work, another just begins to speak a little. These are from the London Missionary Society. Two young men from England, connected with no Missionary Society, a few months since came to this country, expecting to support themselves by their own labor, (being mechanics,) and devote what time they could to preach the gospel to the heathen, and doing good in whatever way. Your missionary brings up the rear; and we thus have a view of all the force brought to bear on the conversion of this people. Two effective missionaries at work; four others preparing—and one effective man devoting part of his time.

I need not say how desirable it is to have others in this field—but this I may remark, that it is unoccupied by any other Society except the London Missionary Society, and that in conversation with Mr. Gordon, last August, in Vizagapatam, he made this (to me) remarkable observation: “I am fully persuaded the London Missionary Society will never establish more than one more new station among the Teloo goos,” (assigning as reasons, the great scarcity of missionaries at the disposal of that Society, the pressing demands for reviving old stations that have become vacant, and the necessity of strengthening stations that are weak;) “I therefore consider the whole of this country, excepting Vizagapatam, Cuddapah, and some one new station, as entirely consigned to the American Baptists. It is open for you to enter in and possess it. The providence of God thus seems to indicate that *your* operations should be turned to bear upon this long neglected people.”

But what is one man, in such a field as is here apparently consigned to you? I have now been laboring in it one year, (true, little has been done,) under circumstances not a little trying—the Lord has kindly spared the life of me, and mine, and now we are fully satisfied of the necessity of a reinforcement, of at

least three or four missionaries, as soon as you can send them. There are many places which I have seen, at which it is exceedingly desirable missionaries should be settled; and ere they can come out, I shall, if the Lord will, have explored the country between this and Masulipatam, and shall be able to point to others of equal claims.

GREEK.

EXTRACTS FROM A LETTER OF MR. LOVE,
DATED PATRAS, MAY 25, 1837.

Mission School, and other modes of Instruction—Incendiary Tract, and Reply.

Our labors are, in general, the same they were at our last communication. Our little school is increasing upon our hands, in spite of us. It numbers, at present, sixteen. Three of these are Italian boys—brothers. These, with three or four of the others, are learning English. The father of the Italian boys—a Roman Catholic—some two or three weeks since, brought one of the boys, and urged us to receive him into the school; and when we consented, he manifested much gratitude. A few days after, he asked the privilege of sending two more, and when we told him we could not conveniently take any more at present, he asked if we would let them come and hear the others read and talk, and thus learn what they could. They are three very fine boys. God grant that they may yet carry the gospel, in its purity, to their perishing countrymen. One of our scholars is one of the girls we mentioned in our last, as attending our domestic worship on the Sabbath. She is about eleven or twelve years old, very intelligent for her age. Besides the Greek, she speaks the Italian and English with considerable readiness. Her father is English, mother a Greek. Mrs. Pasco and Mrs. Love at present take the entire charge of the school. They continue it but one hour and a half each day; open and close it with prayer. At its opening read the Greek Testament. We do not find ourselves able yet to pray in Greek. We did not consider this, however, a sufficient reason for neglecting prayer in the school. One of our scholars understood the English. The example, we knew, would exert an influence, though the prayer itself was not understood. And, finally, we wished to begin as we pur-

pose to practise hereafter, that there may be no misunderstanding, in reference to this, with the parents. The children seem to be pleased with the school. In respect to our religious operations, I think that with the people in this place, there is not that shyness, which some of the missionaries in this region complain of.

Besides our school, we are also rendering some assistance to two other individuals. One is a servant girl, about fourteen or fifteen years old. In the morning, the time for the school, she cannot be spared from her service. We knew there were none who cared for her soul, and that the prospect of her salvation, according to human foresight, depended very much upon her learning to read the scriptures. And when she begged for an "*ὥριον ὥρα*," (a little while,) we could not refuse her fifteen minutes' instruction each afternoon. The other is a young Greek, of twenty-one; speaks also the Italian and the French. He takes lessons of an hour each morning in the English.

The young man, who was rendering us assistance in the Greek language at the time of our last communication, has recently been appointed to the charge of the government school at Hydra. He left this week. We regretted to lose him, for he was a young man of an amiable disposition and of fine talents, and, withal, a good teacher. But we are glad that Hydra—that city so important to the welfare of the Albanians—will enjoy the advantages of so good a teacher.

Some time since, we received at our order, from Malta, 100 Greek Testaments. More than 1-4th of the number have already been called for; sixteen of which we sold at a little more than half price. We think it better to offer them for sale at a reduced price, where they are able to buy, than to give them away. A book that is bought, is usually prized higher than one received as a present, where there is nothing to render the gift specially valuable. In regard both to the price and the circumstances of giving, we conform to the practice of the missionaries of the American Board.

Dr. M. has very kindly offered to translate for us Dr. Wayland's Moral Philosophy, in order that it may speedily be laid before the children and youth of his nation. The abridgement we thought to be better adapted to the wants of the people, than the larger work. He commenced the translation

about two weeks ago. We look upon it as a favorable indication of Providence, that he should be induced thus to undertake the work. We have thought of the blessing which, by the perfect knowledge of the work, the Spirit of God might confer on him—perhaps make him "wise unto salvation," and then render him a chosen vessel to announce the gospel in its purity to his benighted countrymen. Dr. M. is one of the government committee on education in this province; and, through his instrumentality, the work can probably be brought immediately into notice.

We have as yet received no other marks than those of kindness and respect, from this people. Nor do we apprehend that we shall receive any other. Every day's observation convinces us, more and more, that the present is the time to be a blessing to the Greek nation. I think, at the present time, we are witnessing an illustration of the truth, "God makes the wrath of man to praise him." You doubtless have seen frequent allusions to a certain tract, issued, on the part of the ecclesiastics of Greece, against the missionaries, and circulated extensively in Greece, as well as in Smyrna, Constantinople, and elsewhere. You know too the excitement which it produced. That tract implicated, with the missionaries, Mr. Bambas, one of the translators of the scriptures—a very enlightened Greek, and, it would seem, a truly pious man—a man, too, of great respectability and influence among his countrymen. He is, moreover, an ecclesiastic, as you perhaps know. This incendiary tract has called forth from Mr. Bambas a reply. We have thought that its perusal might be interesting to the Board, and have therefore sent a copy, with its translation, accompanying this.

Excesses after Lent, and Prevalent Sickness—Bearing of the Priesthood.

The last day of April closed the long fast of forty-nine days, of the Greek church. The succeeding week, beginning and ending with the Lord's-day, was spent in feasting. On the two Sabbaths, and specially the first, the feasting was truly excessive. Roasting and eating lambs in the street, and drinking wine, and dancing, were abundant. At intervals throughout the day, our ears were stunned with the roar of cannon. The word of compliment for the day was, "The Lord has risen."

In fine, it resembled a day of American Independence of the most boisterous kind. The succeeding week passed off in a similar manner, though with less noise and mirth. The fast preceeding, especially near its close, had been very rigid. After such a preparation of the physical system, we were prepared to expect from this excessive feasting, very deleterious results. Our expectations were more than realized. The next week it was reported that there were two hundred cases of sickness in the city; and for a number of days the bells tolled much of the time, for the burying of the dead. Previous to this, the cases of mortality, since our arrival, had been very few, and we consider the place to be very healthy, more so than any other in which I ever resided. Just at that time, however, the weather was more changeable than usual, which, doubtless, contributed more or less to the injury of health, especially from the exposures which many subjected themselves to, by lying on the ground in the open air. How much connexion there was, in fact, between the fasting, feasting, and sickness, I will not attempt to say. A more extensive induction will enable us hereafter the better to judge. It cannot, however, be denied that there was a remarkable coincidence. We had the opinion of Mr. G. an enlightened Greek, that the fast was extremely deleterious to health, and that so the enlightened physicians regarded it, and told their patients accordingly. Mr. G. also informed us that there were one hundred females in Patras, that did not and would not observe the fast as prescribed by the church, whatsoever the priests might say to the contrary notwithstanding. These families, as near as we can learn, observe the fasts to some extent, the first and last weeks of the period required. Another gentleman here, and one in whom we have confidence, observed to us, not long since, of his own accord, "that the fasts were unreasonable, not required in the bible, and that their tendency was bad not only on the health, but also on the morals of the people—that many were so ignorant, as to suppose that to fast rigidly according to the requirement of the church, would atone for their sins, and obtain their forgiveness, though they had even been guilty of theft, or of crimes of equal magnitude." In the course of his conversation he quoted St. Paul's words to Timothy iv. 1, 2, 3, "Now the Spirit speaketh expressly,"

&c. I asked him why he did not endeavor to teach his countrymen better. He said he did, but they would not listen to him, and that they usually answered in the oft-repeated proverb, "So we found it with our fathers, and so we leave it." He said he was in possession of Coray's Interpretation of Paul's Epistle to Timothy, and that he was much pleased with it. Coray died a few years since. Bambas is said to participate very much of his spirit.

You are now ready to ask, what course the priests take with these transgressors of the laws of the sacred church. Well, we have not yet learned that they do anything at all with them. The priests, it would seem, are very much afraid of becoming unpopular with the higher class of people. That the enlightened consider the great body of the clergy very ignorant, and inferior, is very evident. If, at any time, any measure thought to be proper, by the better informed, is opposed by the clergy, a well directed fire is immediately opened from some one of the public journals, and the opposition is immediately silenced. So it was when the American schools were preached against; and so it has been again in this excitement, which has called forth the paper from Bambas. I should not be surprised, if the priesthood, ere long, should declare themselves in favor of the translation of the Scriptures. Mr. Bambas' sentiments are very popular among the educated, and they talk much about the oppression of the priesthood. I should not be disappointed if we were saved from a violent attack, by and by, from them, fearing the results, which would be occasioned by an answer from some one of our friends here. We surely have great reason to thank God, and take courage. We may certainly say, that the Lord has been hitherto very merciful to us—that our reception among this people, has far exceeded our most sanguine expectations. To his name be the glory.

Demand for more Laborers.

We come now to another subject, upon which we have felt very deeply. It is the destitute state of this country, and the great need of more laborers. When we have looked to Missolonghi, to Nampactus, to Bostitza, to Nauplion, to Hydra, to Galaxidi, to Vomitza, our prayer has been, "Lord have mercy on the people! have mercy on the people!! Have mercy on the churches, and on

our brethren at home, that laborers may be thrust forth into the fields all white and ready for the harvest!" True, these places are comparatively small. They, with the exception of Nauplion and Hydra, have a population of about three or four thousand souls each, besides the surrounding villages, which have about as many more. Nauplion has about ten thousand. But this is within about three or four miles of our br. Riggs at Argos, of the American Board; and doubtless participates much in the blessings of his labors. Hydra is probably the largest city in Greece. True, the inhabitants of these places are not crying out, "What must we do to be saved?" Would to God they were. Then the hope that they would be saved without the instrumentality of more laborers, would be much greater than it is at present. No; they sit in all the darkness of ignorance and superstition, in the region and shadow of death. But why should I mention these places alone. I look into northern Greece, into Epirus, and Thessaly, and Macedonia. In Epirus is Arta and Janina, and along the coast of the Adriatic dwell, in villages, 300,000 Albanians, whose language has never yet been reduced to writing. Who will carry into that thick moral night, the glorious light of the gospel? The inhabitants of Hydra are chiefly Albanians. Arta contains about six or eight thousand souls, Janina twenty-five thousand. These, though under Turkish government, are chiefly Greeks; and I believe that the entire population speak the Greek language. All the places hitherto mentioned, except Nauplion and Hydra, were destroyed during the Greek revolution. Janina was destroyed twice, and all before their destruction, had twice their present number of inhabitants. None of these places, I believe, have any school at all for females; and whether those of Epirus have any school at all, of any description, I have not been able to ascertain. In Thessaly is Larissa. It has a population of 15,000, about one third of which is Greek. But Macedonia is the same now she was eighteen hundred years ago. She cries, "Come over and help us." The one hundred thousand souls of Salonica—the ancient Thessalonica, have no one who cares for their salvation. Between ten and twenty thousand of these are Greeks; forty thousand are Jews, said to speak the Greek language; forty thousand are Turks, and about three thousand Jews converted to Mahomedanism. In Salonica there is

one large school for the Jews, and one, of less than one hundred scholars, for the Turks. Salonica on two sides is surrounded by villages, whose entire population are Greek. They are said to be numerous. But here the field widens. North-east, is ancient Thrace,—at the north-west lies Servia,—northerly, and more distant, between the Carpathians and the Pruth, are situated Wallachia and Moldavia, the whole under the dominion of the Porte, but the two latter, governed by Greek princes, and the people mostly Greeks. Here, not far from Salonica, is Barea, of twenty thousand souls, Seres, of thirty thousand; in each about one half are Greeks. One hundred miles, or a little more, west of Constantinople is Adrianople, of eighty thousand inhabitants, forty-five thousand of whom are Greeks. Belgrade on the Danube, in Servia, has thirty thousand. Bucharest, in Wallachia, has seventy thousand—the greater proportion of whom, like those of Adrianople, are Greek. In all these places, and many others which might be mentioned, no voice of the missionary so much as disturbs the gloomy stillness of their moral slumbers.

What the condition of the Greeks is in respect to schools in these regions, I have not been able to learn. The probability is, that in many places there are few, if any schools at all. I have seen no mention made of any, even in Salonica. And in respect to Salonica, I must say a few words more. It is, I think, a very important place. It is peculiarly so, from its relations to the other countries above mentioned. Its commerce is second only to that of Constantinople. It is healthy, and affords good water, which is not always the case in Turkish cities. The country is said to be very productive. There is a United States' consul resident there, as well as consuls from all the courts of Europe. We have thought that Salonica, together with some other places nearer this, should be visited the ensuing autumn, with the view of assuming another station, if thought expedient. It seems to me that there should not be two missionaries here, if there are other places of equal importance entirely destitute. We shall, of course, expect the opinion and direction of the Board on this subject. Salonica is about two hundred miles north of Athens.

The weather is extremely fine. The mercury, on the coldest day last winter, stood at 30° above zero. It never has risen higher than 74° till this week,

when it has stood, in the middle of the day, at 76°. No want of rain up to the present time. We are all in the enjoyment of good health. The Lord be praised.

Germany.

EXTRACTS FROM THE JOURNAL OF MR. ONCKEN.

Such particulars as have been noticed in letters received, are here omitted.

Oct. 24, 1836. Br. F—, one of our members, a pianoforte maker, who works with fifteen other journeymen, in the same shop, has succeeded in inducing the master to give up working on the Lord's day, and he has in consequence prohibited the men entering the workshop on that day. Br. F. has also sold a bible to the master and several of the men; of whom several are now attending our meetings. One of these has been already deeply impressed with the truth, and appears to be in earnest about the salvation of his soul.

Feb. 6, 1837. Another hopeful candidate for heaven applied to-day for baptism. I found, in the course of our conversation, that she placed too much dependence on this ordinance. Attempted to point out the only ground of a sinner's hope before God—faith in the blood and righteousness of our Lord and Savior Jesus Christ, and exhorted her to build all her hopes for pardon, holiness, and eternal life, there. She said, "I see and feel I have lived like a heathen, but pray now to God to have mercy upon me."

March 1. I called to-day on a woman who has regularly attended under my ministry for some time. On asking her, "How is it with your soul?" she answered in the words of the Philippian jailer, "What shall I do to be saved?" and then added, "Is it not too late?" In conversing with her, I found she was under deep conviction of sin, and that she needed the sweet promises of the gospel. These I stated to her, and exhorted her to give all diligence to obtain from the Lord Jesus the assurance of the forgiveness of her sins.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, AUGUST 10, 1837.

Baptisms.

Our gracious Lord has continued to bless the feeble efforts made in further-

ance of his own cause, though we have also been exposed to severe trials. Nine persons have again been joined to us; and one young man, passing through on his way to Weissenfels, who was brought to the knowledge of the truth, at Oldenburg, was also baptized at his earnest desire. He was anxious to stay here a little longer, but his circumstances would not admit of it. He was well supplied with tracts, and as he is otherwise gifted, in communicating his views to others, and is possessed of a good share of zeal, we hope the Lord will make him a blessing to others.

Our church went on prosperously until the beginning of May, when I was absent on a missionary tour to Berlin. At this time, one of our new members, emigrating to Australia, was the cause of an unhappy disturbance, which retarded the blessed work for some time, and ended in the exclusion of three members, and of two who withdrew of their own accord. The breach has been, however, healed, and I hope it will yet be overruled for our good, in making us all more watchful and strict, in the admission of new members. One of our dear sisters has left for Petersburg, where we hope she will defend and maintain the principles for which she suffered here not a little. During the winter, and the early part of the spring, we enjoyed delightful seasons, and had several gracious proofs of the Lord's approbation, in the conversions we witnessed.

We have now a more suitable place for worship, for which we cannot be sufficiently thankful—especially I—as my health had evidently declined, and the small close room where we used to meet, generally threw me into such a perspiration, as if I had been drawn out of a bath. The Lord has already consecrated the place in which we meet, granting us tokens of his presence and grace: to two or three, it has already been the birth-place of a life which never dies. Dear brethren, we feel how much we owe to you, as instruments in God's hands, for giving us the means to have so comfortable a place of worship. Our attendance has increased, and with the return of autumn and winter, we expect a larger number of hearers still.

Most of my time has, as heretofore, been employed in giving private instruction. I have had constantly some persons under tuition. Four were accepted by the church a few days ago, and I have again received four new applicants

for membership, with whom I have just commenced a course of instruction.

Br. Lange and another brother have regularly visited the ships, and supplied seamen of different nations with tracts and Scriptures.

Besides our German meetings, we have conducted two meetings in English, on the Lord's-day; these have been but thinly attended. I think, however, that an American missionary sent out, would soon increase the number of bearers. Our missionary labors in the city have continued without any interruption; by it much precious truth has been scattered among the people, some of whom have become regular attendants on our preaching, and many, many we hope and pray, will bless God for these labors of my dear brethren, when time shall be no more. Br. Lange is, at present, on a tour into Hanover.

Church organized at Berlin.

Whilst we have to record the Lord's continued blessing to the church at Hamburg, we rejoice to point you to a new field, which, in his gracious providence, has been opened to us. My tour to the capital of Prussia has been highly interesting, and has filled our hearts with joy and gladness. In it you will richly participate, when I inform you, that a little church, composed of six of God's dear children, previously baptized according to the rule of God's house, has been organized. A glorious triumph, indeed, of the truth of God, in the heart of a country, where everything is calculated to keep men from taking so decided a step. I need hardly observe, that these beloved brethren and sisters must have had severe struggles, before they took a step which may be attended with most serious consequences to their liberty and property: nothing but the full conviction derived from the word of God, that they were doing the will of God, could have induced them to take this solemn step.

My stay at Berlin has been indeed a blessed time to me;—beside the formation of the church, and the administration of the Lord's ordinances, in their primitive simplicity, I was permitted to preach the unsearchable riches of the Gospel to numerous assemblies. I was still very weak in body, but enjoyed such an abundant measure of grace, that my infirmity was not felt; and while breaking the bread of life to others, my own soul was filled with the power and love of God, my Savior. Though all these acts were unlawful, according to the

laws of the Prussian Government, the Lord was a wall of fire around us, and so no one molested us.

During my stay at Berlin, it pleased the Lord to lay me on a bed of sickness, which, for a few days, assumed rather an alarming appearance; but the Lord heard the prayers that were constantly offered up for me, by the brethren here and there—the Lord put his healing hand upon me, and I had abundant cause for thankfulness, and can say in the language of the poet,—

“God moves in a mysterious way
His wonders to perform.”

It was a blessing in disguise, both as to the spiritual advantage my own soul derived from it, as also the bearing it had on the formation of the church. From my journal you will learn the particulars.

I have been favored with several letters from one of the brn. at Berlin. They are exceedingly happy in their new relation to the Lord, and each other. One of the brn. has exercised his gifts to the edification of the church, and meets with much encouragement. They are amply rewarded by their Lord for the odium cast upon them, on account of their profession. Beloved brethren, I commend this little band to your constant and warmest prayers. I have assured them of this, and they feel themselves happy in the consideration, and will derive rich blessings from its accomplishment. I shall have to visit the frontiers of Prussia as soon as I can, to baptize a young man, who will then constitute a part of the church, with another young man, from Oldenburg, baptized last autumn. The church at Berlin, will then consist of eight members.

My health is gradually recovering. I am now sleeping in the country, and drink mineral waters:—may the Lord bless these means, if I can be still a little useful in his blessed cause.

I have designed, immediately on my recovery, to proceed to Oldenburg, where several brn. are waiting my arrival, in order to fulfil all righteousness, and from thence I intend to visit East-friesland.

A few days subsequently, Mr. O. adds,—

We enjoyed, last Lord's-day, (August 13,) a blessed season. The God of Israel was among us of a truth; every heart was melted, and every eye was bathed in tears. One of our new converts was, what some would term, set at liberty, and after the blessing had been pronounced, whilst we were still

all prostrate on our knees before the Lord, imploring in silent prayer his blessing on the word, he could no longer restrain the powerful feelings of his heart. Under a torrent of tears, he gave utterance to his heart, blessing and praising God, that he had been brought back to Christ, the Shepherd of souls. In the afternoon he came, with five other inquirers, to my house, and expressed his earnest desire to be united to the church and follow the Lord Jesus in all things. One of those who came for instruction, is a very interesting young man, from Bavaria, and I hope the Lord will employ him, by and by, as an instrument through whom the glad tidings of salvation shall be spread in that dark country.

DESIGNATION AND DEPARTURE OF MISSIONARIES.

Rev. Ivory Clarke, of Lebanon, Me., and Mrs. Lois G. Clarke, of North Berwick, Me., have been set apart as missionaries to the Bassa Tribes, West Africa. Religious services, in view of their departure, were held on Friday evening, the 10th ult., at the Lecture Room of the Oliver-street Baptist Church. They were expected to sail the following week, in the ship Emperor, for Edina, Grand Bassa.

The barque Rosabella, with Messrs. Stilson, Stevens and Brayton, and their wives, sailed from this port for Maulmein, Oct. 28.

Donations from October 15 to November 15, 1837.

Florida, Ms., Mrs. Freeclove Drury, for Bur. Miss., per Mr. Benton,	5,
Boston, Ms., Post Office, addressed to "Rev. Dr. Bolles," for Kar. Miss.,	10,
Cumberland, Me., Bap. For. Miss. Soc., per David Trull, Esq., tr.,	82,85
New York, For. Miss. Soc. of 1st Bap. ch., for Bur. Miss.,	250,
" " Miss. Soc. of S. S. in 1st Bap. ch., for S. Schools in Burmah, per J. M. Bruce, Esq., tr.,	50, 300,
Boston, Ms., Milton st. S. S. miss. box, per Mr. E. J. S. Corlew, sup't,	5,
Hollis, N. H., Mr. William N. Bradstreet,	2,
Kingston, Ms., Fem. Retrenching Soc., to ed. Bur. girl, named Welthea D. Whitten, per Miss Mary D. Whitten, tr.,	25,
East Machias, Me., Bap. For. Miss. Soc., per Rev. W. N. Slason, tr.,	10,
Boston, Ms., a few ladies of Federal st. Bap. ch., for sup. of nat. Bur. preacher named Francis Wayland, per Wm. Reynolds, Esq.,	100,
Boston, Ms., Mrs. Abigail Ripley, to ed. Karen girl named Abigail Ripley, per Rev. B. Stow,	25,
Richmond, Va., Fem. Miss. Soc. of 2d Bap. ch., per Rev. J. B. Taylor and Thos. A. Kent, Esq.,	40,80
Hancock Aux. For. Miss. Soc., Me., viz. Fem. Prim. Sedgwick Bay 16,17—Male Prim. Sedgwick Bay 12,18—Fem. Prim. Eden 3,50—Village church Ellsworth 10,68—Bap. ch. Ellsworth 3,10—Friends in Mt. Desert 1,20—per Rev. James Gilpatrick, tr.,	46,83
Salisbury, N. H., Mr. C. Green, as per letter,	5,
Cambridge, Ms., Mrs. Coolidge 15—a friend 3—per Dea. L. Farwell,	18,
Georgia Bap. Convention—for Bur. Miss., 541,74—For. Miss., 2380,31—Af. Miss., 14,19—Kar. bible, 5,—Kar. tracts, 5,—German Miss., 10,—Foreign bibles, 100,—Burman bible, 1702,83—Col. Absalom Jaues, tr., per Dr. W. H. Turpin,	4759,07
State of New York—collected by Rev. O. C. Comstock, ag't of b'd.,	1035,61
Maine For. Miss. Soc. connected with Bowdoinham Asso., Joseph Fogg, Esq., tr., per John Lambert, Esq.,	127,
Boston, Ms., a few ladies, for the use of Dr. and Mrs. Judson, per Mrs. Hall,	5,25
" " fem. friend, per Dr. Bolles,	50
" " last tribute to Bur. Miss. of an aged member of 2d Bap. ch., per Miss M. Webb,	10,
Providence, R. I., 3d Bap. ch., at mon. con., for Bur. Miss., per Dea. William C. Barker, tr.,	100,
Worcester, Ms., Juv. Miss. Soc., to ed. Karen boy named F. A. Willard, D. C. Warren, sec., per Joseph Converse, Esq.,	25,
Seckonk, Ms., Bap. Fem. Miss. Soc., Miss Pamela A. Allen, tr., per Mr. A. Hunt,	14,75
R. I. Bap. State Conv., Young Ladies Assn. in 1st Bap. ch. and soc., Providence, to sup. child in mission school in Burmah, 4th and 5th ann. payments, per Miss Eliza Bump—V. J. Bates, Esq., tr. R. I. B. S. C., Sedgwick, Me., Fem. Prim. Miss. Soc. in 1st parish, for Bur. Miss., per D. Morgan, jr. and J. Dodge, Esqrs.,	50, 15,

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